



Mr. Emerson's
Thanksgiving-SERMON

ON

The REPEAL of the STAMP-ACT,

July 24th. 1766.



Samuel Chase - Pepperrell

A

November

Thanksgiving-SERMON 24th

Preach'd at Pepperrell,

1817

July 24th. 1766.

A Day set apart by public Authority

As a Day of

THANKSGIVING

On the Account of the REPEAL

OF THE

Stamp-Act.

By JOSEPH EMERSON, A. M.

Pastor of the Church there.

Pfalm 124. 7. *Our Soul is escaped as a Bird out of the Snare of the Fowlers; the Snare is broken, and we are escaped.*

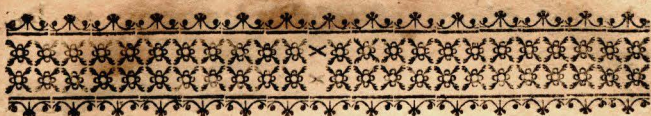
Pfalm 80. 18. *So will not we go back from thee.*

B O S T O N :

Printed and Sold by EDES and GILL in Queen-Street,
M,DCC,LXVI.

Anna Chases Property

1807-



A

Thanksgiving-SERMON.



EZRA IX. 13, 14.

—*Hast given us such Deliverance as this :
Should we again break thy Commandments——?*

MANY have been the enemies whom God hath suffered to afflict his people, sometimes by open violence, at other times by secret fraud : The *seed of the serpent*, by the instigation of their father, have always persecuted the *seed of the woman*. They have always look'd upon them with envy, and from the inbred malice of their hearts, have begrudged them those priviledges which their blessed Lord hath purchased for, promised to, and a gracious God hath bestowed upon them ; from this principle, they have endeavoured to deprive them of every temporal good, and every spiritual priviledge. As the children of God profess to be the servants of another Lord, to
be

be the citizens of another country, to have treasures in an upper and better world; the children of this world, if in their power, will deprive them of every good here, make them slaves, cut them off from the common rights of mankind; yea, to breathe the vital air in common with the brutal creation is sometimes tho't too great a favour. This hath been the true character of the enemies of the church and people of God in all ages. And as true a character of the great *head* of the church, that he hath always sought her welfare: The Lord hath watched over her for good, his eye hath continually been upon her, his providence hath been marvellously at work to counter-work all the devices of her enemies, and work deliverance for her. Sometimes, for wise and holy ends, he suffers his people to be brought low, he permits the enemy to threaten them, to break in upon them, yea, to oppress, and for a time to subdue them; yet, he often, he always, sooner or later, delivers them: He hath raised up mighty heroes to fight their battles, and wise men to plead their injured and oppressed cause: He hath disappointed all the schemes of wicked and designing men to enslave and ruin his people. *Zion is graven upon the palms of his hands, her walls are continually before him:* Zion is founded on the rock of ages, and all the malice of earth and hell shall not finally prevail against her. He works deliverance for her. And when he does so, he hath just and holy expectations from his people: he expects that they

keep

keep his commandments, that they remember their obligations to their great deliverer, that they reform what hath been offensive to him, that they return to their God, and be stedfast in his covenant.

These are truths expressed and intimated in our text ; *hast given us such deliverance as this ; should we again break thy commandments ?* The deliverance, which this holy scribe of the law of God, hath reference unto, was the deliverance from the Babylonish captivity. It was a deliverance from slavery. Melancholy were the circumstances of the poor distressed Jews during the seventy years banishment from their own land, and the temple of the Lord ; when they were deprived of their liberty and the heathen ruled over them, when there was nothing they could call their own, their estates, their children, their lives lay at the mercy of their oppressors ; from all this distress the Lord had, by a wonderful influence on the minds of their enemies, and on their own spirits, delivered them ; and “ now, saith this penitent confessor, “ shall we again *break the commandments of our God ?* Shall we be unmindful of our obligations to him ? Shall we return to our former iniquities ? *make* ourselves vile in his sight, and expose ourselves to his righteous displeasure ? Can we be so ungrateful to our kind deliverer ? This would be most aggravated indeed. God forbid ! we should ever be guilty of so much sin and folly.”

The Doctrine from these words is this,

D. That

D. That when the Lord is pleased to work any signal deliverance for his people, it will be an aggravated sin in them, not to make suitable returns to him by an humble and thankful obedience.

In confirming and illustrating this doctrine, I might consider some of those signal deliverances which the Lord wrought for his church and people of old, his miraculous appearances for them, when they were just ready to be swallowed up of, and lost among their enemies ; how, in their greatest straits and difficulties, when their enemies were boasting, the day was their *own*, in the *mount* it was seen that God wrought their deliverance, turned their darkness into light, and filled their mouths with songs of deliverance. And how he hath been as present with, and wrought as marvellously for his new-testament church, and, from inspiration and unquestionable history, repeated to you some of the mighty acts of the Lord : Yea, what we have heard with our ears, and seen with our eyes, of wonderful deliverances granted our nation and land, in our day. I might also consider the aggravations of the sin of a people in departing from God after wonderful deliverances receiv'd, and point you to instances of his expressing his displeasure against such a people, by signal and desolating judgments. And then might show what returns a people ought to make to God for signal deliverances. But time will not permit me to prosecute so large a scheme.

I shall, therefore, confine myself to the wonderful deliverance, which is the occasion of our being in the house of God this day. This day is a witness for God, that he hath not left off to be gracious to *New-England*: Our fathers experienced wonderful deliverances in their day, and handed down the records of them to us, and *as we have heard, so have we seen of the salvation of our God.*—He is a wonder-working God still. The same all-powerful, infinitely wise God that ever he was. And what is the great, the mighty deliverance we have experienced? Does it deserve a commemoration? yes, if any thing great and good ever did. Is it worthy to be handed down to posterity? yes, to be printed in a book and preserved with sacred care as long as time shall last. Is it of such value as to demand a whole day to be spent in praising God for it? yes, our lives,—yea, eternity,—as it is what our Savior purchased for us, and as there are such glorious things, of a spiritual nature, connected with it. And what is it? A deliverance from *slavery*;—nothing less than from vile ignominious *slavery*. Slavery with her ten thousand chains was resolved on, nay, *decreed*, for us and for our children; the shackles were forged, and needed only our putting them on, for which we had a special order, and then they would have been locked fast enough. But our God hath interposed by his kind providence. He who laughs at all the machinations of the secret, as well as professed enemies of his people: He who *taketh the wise*

in their own craftiness, and disappointeth the devices of the crafty: He hath appeared for us. We stand this day a free people before the Lord. We know we are, we feel ourselves free. We know, our enemies may see, that surely there is no enchantment against Jacob, neither is there any divination against Israel. From this time let it be said of the British Jacob, and of the North-American Israel, What hath God wrought !

To affect our hearts with gratitude to our good God, let us look back upon the miserable circumstances we were in before the repeal of this *unhappy act*—Consider the means by which it was bro't about. And then I shall endeavour to point out our present duty.

It pleased God, at the close of the last war, to suffer a change in the ministry at home ; doubtless for our ingratitude to that God who had fought our battles for us ; and crowned us with such glorious victories ; whereby a peace was bro't about, which on several accounts, was inglorious to the nation, tho' so advantageous to *North-America*. These same men in power laid the scheme to tax the colonies, *without their consent*, (having first laid almost insupportable burthens upon our trade,) which is directly contrary to the British constitution, saps the very foundations of liberty, and opens a wide door to tyranny and oppression. The scheme is laid, and it must be prosecuted. The unthinking are bro't into it by this specious argument, (which indeed is built upon a very false hypothesis) That Great-Britain having expended large sums for

for the defence and protection of the colonies, whereby the national debt was increased, it was but just they should bear a part in discharging it. A majority is obtained in both houses of parliament, the King's consent is gained, whereby it became a law. But, blessed be God, the laws of Great-Britain are not like the antient laws of the Medes and Persians, which could not be disannulled. By this act, large sums of money were to be extorted from us ; we subjected to innumerable penalties ; and, what was the worst of all, disputes arising upon it, were to be tried by a court of admiralty without a jury, directly in the face of *Magna Charta*, the bulwark of English liberties ; and the supposed transgressor of the law might be haled from one end of the continent to the other, to have his trial, at the will of a cruel prosecutor. This injurious act was to take place on the first of last *November*, a day never to be forgotten. Had it took place, it would have been an *Æra* from which we might have dated the loss of our liberties ; but as it is, let it be remembered as the days of *purim* of old by the Jews ; and as the *fifth* of the same month is, by all the lovers of true protestantism and the haters of popery and tyranny. When the melancholly news reached the American shores, every one who understood the nature of it, trembled for fear of the consequences ; they saw an heavy cloud hanging over us, big with slavery and all its dreadful attendants. They looked upon it the darkest day New-England ever saw. They

considered also the near connection there is between our civil and religious privileges, and every true lover of Zion began to tremble *for the ark of God*. For they saw, while our civil liberties were openly threatned, our religious shook ; after taking away the liberty of taxing ourselves, and breaking in upon our charters, they feared the breaking in upon the act of *toleration*, the taking away of liberty to choose our own ministers, and then imposing whom they pleased upon us for spiritual guides, largely taxing us to support the pride and vanity of diocesan Bishops, and it may be by and by making us tributary to the See of Rome, and in a little time we must either have took a wafer for our God and Saviour, and bowed down to a stupid priest, or suffered all those miseries which that persecuting church could have invented. When the unhappy time came, and during the time we were in suspense as to its repeal, we felt many miseries. Our trade was suspended in a considerable measure, our vessels obliged to lay in harbour, many out of employ, many families hereby brought into suffering circumstances. I have been told, that the poor in our *metropolis*, suffered more the last winter than ever they did in times of the greatest calamities. Our courts of justice were in a manner shut up. And, by the way, to me it appears a wonderful interposition of divine providence, and a remarkable restraint laid upon the corruptions of men, that at such a time, the *lawless and disobedient* did not, in many more instances,

stances, break out into the most horrid outrages, and greatest immoralities. This calls for sincere thankfulness this day.

And what a prospect had we before us ! If we tamely submit to the imposition, we bring slavery upon selves, and entail it upon our posterity : For if we suffer them to take some of our money unconstitutionally, that is, without our consent, are we sure they would not have sent for more, and rise in their demands the next time ? and why not for all ? And then for our real estates ? And why not for our wives and children, to make slaves for ever of them ?—And could we have any security of our own lives ? Such might, for all that I know, be the intentions of the contrivers of this pernicious scheme. Those who were well skill'd in politics, look'd farther and considered this as only the first openings of a plan to enslave the whole nation. On the other hand, if we should continue to refuse to submit, and the authority at home resolve, at all hazard, to enforce the execution of the law, as was the advice of *some*, no well-wishers either to the mother country or her colonies ; what a dismal scene opens to our view ! Behold ! an army, not of French and Indians, such, some of you know what it is to meet without fear or amazement, but an army of our fellow subjects landing on our coasts in an hostile manner. We engaged in a civil war, the horrors of which 'tis impossible to paint. Our land would presently have become an *Aceldama*, a field of blood. What-
ever

ever some may think, and say, " that we might easily be crushed to atoms, before a small army of regulars", to me at least, it appears evident, that in a cause so just, a unanimity so great, it would have been one of the most expensive and most bloody wars the nation ever was, or ever could be engaged in. In the supposed case, we should not have fought as those mercenary hirelings do for a little paltry money, but for our children, our wives, our *liberty*, our religion, for every thing near and dear to us ; and the issue might have been the entire destruction of the British empire. For, after the mother country and her daughter colonies had spent much of their blood, and exhausted their treasures, a neighbour nation might step in and enslave the whole ; and both be swallowed up by a flood of popery and tyranny. As that eminent patron of liberty, and great orator Mr. PITT said, " America, if she fell, would fall like a strong man, embrace the pillars of state, pull down the constitution along with her." And if the constitution is gone, 'tis a meer trifle whether one of the house of *Hanover* or of *Stuart*, whether an Englishman or Frenchman hold the sceptre.

While we were in this situation, feeling some miseries and fearing greater, the joyful tidings arrive of the repeal of that act which threatened all our liberties. *This was as cold water to the thirsty soul ; then was our mouth filled with laughter, and our tongue with singing, then could we say, the Lord hath done great things for us, whereof we are glad.* Every countenance discovered

covered this general joy, every tongue expressed the gladness of an heart glowing with gratitude, except some few who possess so vile a disposition, as to be willing to sacrifice their country to their own private interest.

After a great struggle in both houses of parliament, the act for a total repeal passes, and is presented to the King for the royal sanction. And does *he* hesitate?—has he any struggle in *his* mind whether his American subjects shall be free? No,——he stops not a moment. The cries of the oppressed had before reached his royal ears, always open to their distresses. When he signed, 'tis reported, that he said, “ If he had known it would have given his good Subjects in America so much uneasiness, he never would have signed the former act ; and that he now signed the repeal with the greatest cheerfulness.”

But by what means was this great event bro't about? Many things concurred to accomplish it.

It pleased God, in whose hand is the heart of the King, to bring about a change in the ministry, which gave a new turn to affairs of state. There was a wonderful spirit of patriotism infused into all orders of men. At first indeed, comparatively but few saw our danger, but upon the spreading of some nervous pieces, wherein the case was rightly stated, the matter set in its proper light, our privileges as men, as Englishmen, asserted, and all called upon to stand up for their liberties ; the whole continent took the alarm : The noble ardor caught from breast to breast : Now was there a general fixed resolution

lution to live and die *freemen*, and so not to submit to the unconstitutional act, let what would be the consequence. If the great Mr. PITT might say in so august an assembly as the house of Commons, surely I may in so small one as *this*, " I REJOICE THAT AMERICA HATH RESISTED."

The noble stand they made was from a divine influence. This was from God, that God who made us free, who gave us our birth-right *liberty*. I would by no means be understood to allude to those horrid devastations and robberies committed by the *sons of violence*, under the mask of standing up for liberty, to satisfy their revenge or their avarice. These every true born son of liberty will bear his testimony against, with the perpetrators might be bro't to condign punishment, and the sufferers be relieved.

It pleased God to put it into the hearts of the Representatives of this province, early to propose a general *Congress* at New-York; some commissioners met, and drew up warm and spirited remonstrances to both houses of parliament, and humble petitions to the King, which were adopted by most of the colonies, and sent over: which, I doubt not, had a great influence in producing the happy Repeal.

At the same time the *Patriots* at home were filled with a noble ardor, greatly concerned for the true interest of Great-Britain, and the unalienable rights of the colonies, they wrote and spoke freely. Among the foremost stands that renowned Patriot, who once and again hath been
the

the instrument of saving the nation from impending ruin, *the incomparable Mr. Pitt*. He largely defended our cause, he earnestly plead for our threatned privileges. Nor are we to leave unmentioned General *Conway*, Col. *Barre*, and others, who exerted themselves on our behalf in the house of Commons. The trading part of the nation was put into a ferment, and joined with their brethren here in petitioning for the repeal of an act so injurious to trade. These were some of the means made use of for and which unitedly contributed to our happy deliverance.

The pious among us made use of means of a superior and more spiritual nature ; they daily sent up their cries to that God who hath the hearts of all in his hand, even the *heart of the King*, and *turneth it even as the rivers of water* are turned. They poured out their complaints before him, and *uttered all their words*, submitting the matter to him, resolving to acquiesce in his all-wise determination. And he heard from heaven, and sent us an answer of peace. *He hath not given us a prey to their teeth ; we are escaped as a bird out of the snare of the fowlers ; our help is in the name of the Lord who made heaven and earth. This is the Lord's doings, it is marvellous in our eyes.* He hath done great things for us, like as he did for our fathers, tho' we are so degenerate a people. And now, what shall we render to the Lord for his great kindnesses towards us ? What shall we do for God who hath done so much for us ? What are his just and ho'y expectations from us ? This leads me to point out our present duty.

1. Let us give God the praise of this great deliverance. Whatever instruments he hath been pleased to make use of, let us look above them all to the great author, and give him all the praise. Let us, with hearts glowing with gratitude to our divine deliverer, say, "*not unto us, not unto us, not unto the illustrious patriots at home, not to a Pitt, a Conway, a Barre, or any others who have signalized themselves in speaking or writing in the cause of liberty ; not to the Parliament, who have been influenced to do us justice ; not to our King, who hath in this instance proved himself a father to his people ; not to the friends of liberty, who have made so noble a stand, so spirited an opposition, but to thee, O God, our God, our fathers God we give the praise. Thou hast done it, take to thyself all the glory.*" "*We will sacrifice this day with the voice of thanksgiving, we will pay our vows unto the most high. We will present our souls and our bodies as living and lively sacrifices unto God, which is but our reasonable service.*"

2. Let us on this occasion recollect the former wonderful appearances of God for his church and people, in the preservation or restoration of their liberties and privileges. We have much recorded in the book of God,—You have all that sacred history, and can easily turn to particular instances.

The history of our nation affords astonishing instances of God's displaying his wisdom in counteracting the policy, and his power in crushing
the

the violence of oppressors. How wonderfully was the *Spanish invasion* prevented, the vast *Armada* in part destroyed, and what escaped the violence of the storms, and the English navy, returned ashamed. How wonderfully, and almost miraculously was the Powder Plot discovered, and the hellish schemes of Rome bro't to nought. And how astonishingly was the nation saved from popery and slavery, by the glorious revolution in King William's day. On these three great salvations, Dr. Watts hath a most excellent poem, which I cannot avoid repeating to you, in which are some sentiments not altogether foreign to the present occasion. 'Tis intitled,

A Hymn of Praise for three great Salvations.

1. From the Spanish invasion 1588.
2. From the Gun-powder Plot, Nov. 5.
3. From Popery and Slavery by K. William of glorious memory, who landed Nov. 5, 1688.

I.

INfinite God, thy counsels stand
Like mountains of eternal brass,
Pillars to prop our sinking land,
Or guardian rocks to break the seas.

II.

From pole to pole thy name is known,
Thee a whole heaven of Angels praise;
Our labouring tongues would teach thy throne
With the loud triumphs of thy grace.

III.

Part of thy Church, by thy command,
Stands rais'd upon the *British* isles;
There, said the Lord, to ages stand,
Firm as the everlasting hills.

IV.

In vain the *Spanish* ocean roar'd,
 Its billows swell'd against our shores
 Its billows sunk beneath thy word,
 With all the floating war they bore.

V.

Come, said the sons of bloody *Rome*,
Let us provide new arms from hell :
 And down they digg'd thro' earth's dark womb,
 And ransack'd all the burning cell.

VI.

Old *Satan* lent them fiery stores,
 Infernal coal and sulph'rous flame,
 And all that burns, and all that roars,
 Outrageous fires of dreadful name.

VII.

Beneath the senate and the throne,
 Engines of hellish thunder lay ;
 There the dark seeds of fire were sown,
 To spring a bright, but dismal day.

VIII.

Thy love beheld the black design,
 Thy love that guards our island round ;
 Strange ! how it quench'd the fiery mine,
 And crush'd the tempest under ground.

The Second Part.

I.

Assume, my tongue, a nobler strain,
 Sing the new wonders of the Lord ;
 The foes revive their pow'rs again,
 Again they die beneath his sword.

II.

Dark as our thoughts our minutes roll
 While tyranny possess the throne,
 And murderers of a (lawless) soul
 Ran, threatening death, through every town.

III.

The *Roman* priest and *British* prince,
 Join'd their best force and blackest charms,
 And the fierce troops of neighbouring *France*
 Offer'd the service of their arms.

IV.

'Tis done, they cry'd, and laugh'd aloud,
 The courts of darkness rang with joy,
 The old serpent hiss'd, and hell grew proud,
 While *Zion* mourn'd her ruin nigh.

But

V.

But lo, the great Deliverer sails
 Commission'd from Jehovah's hand,
 And smiling seas, and wishing gales,
 Convey him to the longing land.

VI.

The happy day, and happy year, }
 Both in our new salvation meet ; } *Nov. 5. 1688.*
 The day that quench'd the burning snare, }
 The year that burnt the invading fleet. } *Nov. 5. 1588.*

VII.

Now did thine arm, O God of hosts,
 Now did thine arm shine dazling bright,
 The sons of might their hands had lost,
 And men of blood forgot to fight.

VIII.

Brigades of angels lin'd the way,
 And guarded *William* to his throne ;
 There, ye celestial warriors, stay,
 And make his palace like your own.

IX.

Then, mighty God, the earth shall know
 And learn the worship of the sky :
 Angels and *Britons* join below,
 To raise their *Hallelujah's* high.

X.

All *Hallelujah*, heavenly King ;
 While distant lands thy victory sing.
 And tongues their utmost powers employ,
 The world's bright roof repeats the joy. *

Many other instances might be bro't of the
 wonderful appearances of God in favour of the
 English nation, when it seemed to be upon the
 brink of ruin.——

The children of New-England can recollect
 many wonderful appearances of a good God for
 them. This is not the first time we have been
 saved from destruction and ruin, from oppression
 and tyranny. New-England may sing and say,
If it had not been the Lord who was on our side,
if

if it had not been the Lord who was on our side, when men rose up against us : then they had swallowed us up quick, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters of persecution and oppression had gone over our soul. Not to mention the Lord's appearing for our fathers, in driving out the heathen before them, in destroying whole nations when they unjustly engaged in a war with them. To pass over also the wonders of the Lord, which he hath wrought in our day, which are fresh in every ones mind, May they never be forgotten ! I would lead you to recollect the wonderful deliverance the oppressed people of God of this land experienced in the days of Sir Edmund Andros, that creature of that tyrannical roman-catholic prince, King James the II. As many, if not most of you, are ignorant of the grievances our fathers laboured under at that time, and the noble opposition they made to an arbitrary governor and government : I shall give you a large extract from Dr. Cotton Mather, relating that affair, in the life of Sir William Phips.*

“ It would require (says he) a long summer's-day to relate the miseries which were come, and coming in upon poor New-England, by reason of the arbitrary government then imposed on them ; a government wherein, as old Wendover says of the time, when strangers were domineering over subjects in England, “ *Judicia*

* Mag. Chris. Am. Book 2d. Pag. 43.

“ *Judicia committebantur injustis, leges exlegibus,*
 “ *Pax discordantibus, justitia injuriis;* and *foxes*
 “ were made the administrators of justice to the
 “ *poultry*; yet some abridgement of them is
 “ necessary. — Now to make this *abridgement*
 “ impartial, I shall only have recourse unto a
 “ little book, printed at *London*, under the title
 “ of *the revolution of New-England justified*;
 “ wherein we have a *narrative of the grievances*
 “ under the male administrations of that go-
 “ vernment, written and signed by the chief
 “ gentlemen of the *Governor's council*; together
 “ with the *sworn testimonies* of many good men,
 “ to prove the several articles of the *declaration*,
 “ which the *New-Englanders* published against
 “ their oppressors. It is in that book demon-
 “ strated,

“ *That* the governor, neglecting the greater
 “ number of *his council*, did adhere principally
 “ to the advice of a *few strangers*, who were
 “ persons without any *interest* in the country,
 “ but of declared *prejudice* against it, and had
 “ plainly laid their *designs* to make an unrea-
 “ sonable *profit* of the poor people: and *four*
 “ or *five* persons had the absolute rule over a
 “ *territory, the most considerable of any belonging*
 “ *to the crown.*

“ *That* when *laws* were proposed in the
 “ *council*, tho' the *major part* at any time dis-
 “ sented from them, yet if the governor were
 “ positive, there was no fair *counting* the num-
 “ ber of *counsellors* consenting or dissenting,
 “ but the laws were *immediately engrossed, pub-*
 “ *lished and executed.* “ *That*

“ *That this junto made a law, which prohibited the inhabitants of any town to meet about their town affairs above once in the year ; for fear, you must note, of their having any opportunity to complain of grievances.*

“ *That they made another law, requiring all masters of vessels, even shallops and wood boats, to give security, that no man should be transported in them, except his name had been so many days posted up : whereby the pockets of a few leeches had been filled with fees, but the whole trade of the country destroyed ; and all attempts to obtain a redress of these things obstructed ; and when this act had been strenuously opposed in council at Boston, they carried it as far as New-York, where a crew of them enacted it.*

“ *That without any assembly, they levied on the people a penny in the pound of all their estates, and twenty pence per head, as poll-money, with a penny in the pound for goods imported, besides a vast excise on wine, rum, and other liquors.*

“ *That when among the inhabitants of Ipswich, some of the principal persons modestly gave reasons why they could not chuse a commissioner to tax the town, until the King should first be petitioned for the liberty of an assembly, they were committed to goal for it, as an high misdemeanour, and were denied an habeas corpus, and were dragged many miles out of their own county, to answer it at a*
“ court

“ court in *Boston* ; where *jurors* were pick’d for
 “ the turn, that were not *freeholders*, nay, that
 “ were meer *sojourners* ; and when the prisoners
 “ pleaded the privileges of *Englishmen*, that they
 “ could not be taxed without their own consent ;
 “ they were told, that those things would not
 “ follow them to the ends of the earth : as it had
 “ been before told them in open council, no one
 “ in the council contradicting it, you have no
 “ more privileges left you, but this, that you are
 “ not bought and sold for slaves : and in fine,
 “ they were all *fin’d* severely, and laid under
 “ great bonds for their good behaviour ; besides
 “ all which, the hungry officers extorted fees
 “ from them that amounted unto an hundred
 “ and threescore pounds ; whereas in *England*,
 “ upon the like prosecution, the fees would not
 “ have been ten pounds in all. After which
 “ fashion the *townsmen* of many other places
 “ were also served.

“ That these men giving out, that the *char-*
 “ *ters* being lost, all the title that the people
 “ had unto their lands was lost with them ; they
 “ began to *compel* the people every where to
 “ take *patents* for their lands : and according-
 “ ly *writs of intrusion* were issued out against
 “ the chief gentlemen in the territory, by the
 “ terror whereof, many were actually driven
 “ to petition for *patents*, that they might quiet-
 “ ly enjoy the lands that had been fifty or sixty
 “ years in their possession ; but for these *pa-*
 “ *tents* there were such exorbitant prices de-
 “ manded, that fifty pounds could not purchase

“ for its owner an estate not worth *two hun-*
 “ *dred*, nor could all the money and moveables
 “ in the territory have defrayed the charges of
 “ *patenting* the lands at the hands of these
 “ *crocodiles* : besides the considerable *quit-rents*
 “ for the King. Yea, the governor caused the
 “ lands of *parcicular persons* to be measured
 “ out, and given to his creatures : and some of
 “ his council petitioned for the *commons* belong-
 “ ing to several towns ; and the *agents* of the
 “ towns going to get a *voluntary subscription* of
 “ the inhabitants to maintain their title at law,
 “ they have been dragg’d forty or fifty miles
 “ to answer as criminals at the next *assizes* ; the
 “ officers in the mean time extorting three
 “ pounds *per man* for fetching them.

“ *That* if these *harpies*, at any time, were a
 “ little *out of money*, they found ways to im-
 “ prison the *best men* in the country ; and there
 “ appeared not the least *information* of any crime
 “ exhibited against them, yet they were put
 “ unto intolerable expences by these greedy
 “ oppressors, and the benefit of an *habeas cor-*
 “ *pus* not allowed unto them.

“ *That* packt and pickt *juries* were com-
 “ monly made use of, when, under a pretended
 “ *form of law*, the trouble of some honest and
 “ worthy men was aimed at ; and those also
 “ were hurried out of their own counties to be
 “ tried, when *juries* for the turn were not like
 “ to be found there. *The greatest rigor* being
 “ used still towards the *sobereft sort* of people,
 “ whilst in the mean time the most horrid enor-
 “ mities

" mities in the world, committed by others,
 " were overlooked.

" *That* the public ministry of the gospel,
 " and all *schools of learning*, were discounte-
 " nanced unto the utmost.

" And several more such abominable things,
 " too notorious to be denied, even by *Randol-*
 " *phian* impudence itself, are in that book prov-
 " ed against that *unhappy government*.——

" By the 18th of *April* 1689, things were
 " pushed on so far by the people, that certain
 " persons first seized the captain of the *frigat*,
 " and the rumor thereof running like lightning
 " thro' *Boston*, the whole town was immediately
 " in arms, with the most *unanimous resolution*
 " perhaps that ever was known to have inspired
 " any people. They then seized those wretched
 " men, who by their innumerable *extortions*
 " and *abuses* had made themselves the objects
 " of *universal hatred* ; not giving over till the
 " *governor* himself was become their *prisoner*."

This circumstance the Dr. relates after another
 manner, in another place, * thus,

" New-England made a just and fair revolu-
 " tion, in conformity to that in England ; and
 " not *resisting* an *ordinance of God*, but re-
 " straining a cursed violation of his *ordinance*,
 " imprisoned Sir *Edmund Andros*, and his ac-
 " complices."

" The whole *action* being managed without
 " the least *bloodshed* or *plunder*, and with as
 " much *order* as ever attended *tumult*, it may

D 2

" be,

* Life of Dr. INCREASE MATHER, Page 117.

“ be, in the world. Thus did the *New-Eng-*
 “ *landers* assert their title to the common rights
 “ of *Englishmen* ; and except the plantations are
 “ willing to degenerate from the temper of true
 “ *Englishmen*, or except the *revolution* of the whole
 “ *English* nation be condemned, their *action*
 “ must so far be justified. On their late op-
 “ *pressors*, now under just confinement, they
 “ took no other satisfaction, but sent them over
 “ unto *White-Hall* for the justice of the King
 “ and Parliament.”

3. Let us take particular care to train up our
 children in the noble and generous principles
 of civil and religious liberty. Liberty we had
 from our progenitors, liberty we enjoy, liberty
 let us leave to our posterity. This glorious le-
 gacy let us hand down inviolate. Let us early
 instruct them in the true nature of it ; often
 describe the *true patriot*, or lover of his coun-
 try, that they may emulate the character : And
 paint that of the false pretender ; that they
 may avoid it : Shew them that the former seeks
 the good of the whole with disinterestedness, is
 ready to spend his estate, his health, all his ta-
 lents, yea, his very life in the service of his
 country : while the latter seeks himself only,
 and labours to promote his secular interest, tho'
 oftentimes under the cloak of *patriotism*. In-
 form them, what a noble spirit the Lord hath
 inspired the true lovers of liberty with, and
 what great things he hath done for them in one
 age and another. Such doings of the Lord
 should be handed down from generation to ge-
 neration.

neration. See the divine warrant for it. Psalm 78. 2—6. *I will open my mouth in a parable ; I will utter dark sayings of old : Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come, the praises of the Lord ; and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that that should make them known to their children. That the generation to come might know them, even the children which should be born : who should arise and declare them to their children. Observe the end of all this care, to transmit to posterity the records of the works of the Lord, in v. 7. That they might set their hope in God, and not forget the works of God ; but keep his commandments.*

Acquaint yourselves, as far as you have opportunity, with the history of our nation and land, and rehearse the wondrous things you meet with, in the ears of your children. *Tell* them that they are the offspring of true Britons, who never were, who never can be slaves. *Tell* them, that they proceeded from glorious patriots who would not endure tyranny ; that they are of the same blood with those who made that noble stand against the arbitrary measures of K. Charles I. frightened his Son from the throne, and then voted it vacant. *Tell* them, our fathers left their native country, their fair possessions, their pleasant habitations, out of love to civil and religious liberty ; that they chose to
encounter

encounter all the dangers of a voyage more than three thousand miles, and the greater dangers of a wild uncultivated desert, and trust themselves among the salvages of the wilderness, rather than live under a tyrannical government, where they could not worship God according to their consciences. *Aggravate* to them the many sufferings which they endured before they found a shelter from the storm in these ends of the earth. *Aggravate*, did I say, no, it needs no aggravation; tell them only plain truths, relate only facts, and it must inspire them with the greatest indignation against tyranny. *Tell* them our fathers were jealous of their privileges, and could not bear the least encroachment upon them. *Tell* them, that in the year 1689, they rose in arms against a tyrannical governor, took him, sent him prisoner to England, and were there vindicated and commended; and with a great deal of labor and cost got some of their privileges restored which had been unlawfully wrested from them. *Tell* them, that in the year 1765 the friends of liberty exerted themselves, combined together, with fixed resolutions not to give up their liberty so far as to submit to a law which taxed them without their own consent. *Tell* them they did these things under the influence of that God who made them free. And *charge* them by no means to give up their privileges, their privileges as men, as Englishmen, as part of the British empire. Charge them to stand up for them, tho' to the hazard of their lives. But especially *charge* them to walk in the

the steps of their pious forefathers ; to follow them in their zeal for the honor and worship of God, their unfeigned piety, their integrity and uprightness, their weanedness from this world and heavenly mindedness : *O charge* them to secure an interest in the divine favor, and then, and not till then, will they be free indeed.

4. Let us have a reverence for, and be duly subject to lawful authority. Government is from God, tho' the particular form of it is left to the prudence and discretion of man. Where there is no government, every one left to do that which is right in his own eyes, nothing but confusion must follow. *Anarchy* in some respects, is worse than *tyranny*. We have a King who is well worthy of our affection and obedience ; we have the greatest assurance *he will* never infringe upon our liberties ; let him have our most dutiful submission. We have subordinate rulers, and excellent laws ; let us see to it, that we *lead quiet and peaceable lives in all godliness and honesty*. Be careful you do not indulge an uneasy, fretful, peevish disposition, an irreverent disrespectful spirit toward the excellent government under which we are. This would be very provoking to our God, and hurtful to ourselves. Many are the injunctions we have in the word of God, to be subject to lawful authority. Consider such as, *fear God, and honor the King,—* And *put them in mind, to be subject to principalities and powers, to obey magistrates, &c.*

5. Let us cultivate in our own minds, and in the minds of our children, an affection for our
mother

mother country, and a love to, and respect for, those who have signalized themselves in our behalf. There is such a connection between Great Britain and her American Colonies, and such their mutual dependance, that they must stand and fall together. We should always look upon her friends our friends, her enemies our enemies. When *this* deliverance was granted us, there was universal joy among our brethren at home, among all who wished well to the true interest, and sought the true honor of the nation. Let us seek *their* welfare to our utmost, promoting their interest, remembering them in our address to the throne of grace. Of Great Britain, will we say, *Peace be within thy walls, and prosperity within thy palaces. For our brethren and companions sake, we will now say, peace be within thee.*

And let those renowned patriots, who have so warmly asserted our injured cause, be had in everlasting remembrance. Let us raise them monuments in our hearts ; and manifest our esteem of them, by our fervent prayers to the God of all grace that he would bless them with the blessings of his goodness : that as they have been advocates for us, they may never want an advocate above : that they may be continued great blessings to the whole nation, and that, after a life spent, and worn out in the service of God, their King and country, they may be received to the superior honors and never-failing felicities of the upper and better world.

6. Let us learn to trust in God in all future distresses and difficulties. We always have had enemies, and we may always expect them. The rapid increase of this country is the envy of many, and, we fear, there are those who seek our ruin, as well as the ruin of the whole English nation. We may depend upon it that they will lay new schemes, and disappointment may but whet their rage. Whatever dark cloud may arise, and threaten us with a storm, let us trust in God, who hath been our deliverer. He that hath delivered, can deliver, and let our faith in the divine power, wisdom and goodness, say, *he will deliver*. Let our trust, our confidence be in him, in him only.

7. Let the consideration of the temporal deliverance which we have experienced lead us to meditate upon, and be thankful for the spiritual salvation which Jesus Christ hath wrought out, and doth bestow upon his people. This is an inconceivably greater deliverance ; as the slavery we are delivered from is infinitely greater. By nature we are slaves, slaves to sin, slaves to satan ; sold under sin, and exposed to the eternal wrath of God. But *Jesus Christ* saves from the curse of the law, he delivers from the power of satan, he redeems from hell. O, ye redeemed of the Lord, who have your redemption begun by the regenerating and sanctifying influences of the spirit of God, you may this day rejoice indeed ; not only rejoice in the confirmation of your civil privileges, but also in your spiritual. Christ hath made you free, you are

free indeed. See your obligations to the blessed Jesus ; he hath purchased *this* grace for you : he hath purchased the pardon of sin, a freedom from the power of sin, a freedom to live to his glory, the influences of the spirit to carry on his work in you, and an eternal liberty for you in his heavenly kingdom. Consider him also as the purchaser of these temporal favours. His infinite merits purchased the *liberty* we this day bless him for. Thro' him it is, that you sit under your own *vine and figtree*, thro' him it is, that oppression and tyranny sleep, thro' him it is, that you have not the extortioner at your doors, pillaging your houses, dragging you to jails, and your children to perpetual servitude. O then with enlarged souls say, *blessed be God for Jesus Christ.*

To draw to a close,

8. What a loud call have we to reformation, repentance and newness of life. One thing which hath greatly magnified the blessing we this day commemorate, is, that it hath been conferred upon a sinful degenerate people. What little effect have former judgments, and former deliverances had on us ? What little the threatening of late ? We were all greatly concerned, we were full of the utmost anxiety : but who were repenting of sin, who were taking with them words and returning unto the Lord ? We were ready to stand in the defence of our liberties : Had the contrivers of our trouble had *their* wills, and proceeded to acts of violence, we were ready to arm, and spend the last drop of blood

to

to avoid slavery ; but who were looking to the cause of these things ? who were ready to take up arms against sin, and enter the lists against their own lusts ? How few instances of this ! And yet the Lord hath appeared for us : He came *leaping over the mountains* of our guilt, and bro't salvation. And now, since the Lord hath given us *such deliverance as this, shall we again break his commandments ?* Shall not the mercy have some effect upon us ? Shall not the goodness of God lead us to repentance ? The language of our God unto us, is, *Go and sin no more, lest a worse thing come unto you.* We have now only been threatned, the next time we may be smitten : now we have only feared, the next time we may be made to feel. The Lord may punish us with an intire loss of our freedom. But how can that be ? we are free,—we are resolved to be free.—It is not in the power of all England, of all Europe, to enslave us. O, my friends, what will not sin do ? what is it that it hath not done ? Nations as great, as free as our own, as jealous of their liberties, and as able to defend them, have been enslaved. And what was it which brought slavery upon them ? why.—*sin*, that vile abominable thing *sin* ; that worst of evils, *sin*. This hath brought to ruin some of the greatest monarchies. O let us then, as one man, return unto the Lord, from whom we have revolted. Let sinners, of every denomination, bethink themselves. Consider your state : You are grievously afraid of slavery ; why, you are slaves already, some of the worst of
slaves.

slaves. A drunkard is a slave.—A thief is a slave.—A liar is a slave.—An unclean sinner is a slave.—All open profane sinners are slaves.—Every unconverted person is a slave.—Will you always be slaves?—Will you do nothing to recover your liberty?—Are you in love with slavery?—O be persuaded, now to break the shackles, now cast away these chains, leave your sins, cast away all your idols; return unto the Lord; embrace the Lord Jesus Christ as your Savior, bind yourselves to be his servants for ever, then will you be truly free.

Let us all in our several stations endeavor to promote a reformatioⁿ and labor to live worthy of the great things which the Lord hath done for us; to *walk worthy of the Lord to all well pleasing.*

Finally, Let us cry unto God, that he would be pleased to send down his holy spirit in plentiful measures, *as waters upon the thirsty* and *as floods upon the dry ground*, upon our rightful Sovereign, his consort, and progeny;—upon the ministry and parliament at home,—upon the kingdoms of Great-Britain and Ireland,—upon all the colonies,—upon New-England in an especial manner, and so *revive his work in the midst of these days.*—Upon all orders of men, rulers, ministers and people; that we may be a reforming, repenting people. *Then God, even our own God will bless us,* preserve inviolate our civil and religious privileges. *Then shall be fulfilled to us those great and glorious things promised to the people of God, in Isaiah 60.—*

Whereas

Whereas thou hast been forsaken and hated —
 I will make thee an eternal excellency, a joy of
 many generations. For brass I will bring gold,
 and for iron I will bring silver, and for wood
 brass, and for stones iron : I will also make thy
 officers peace, and thine exactors righteousness.
 Violence shall no more be heard in thy land, wast-
 ing nor destruction within thy borders ; but thou
 shalt call thy walls salvation, and thy gates praise.
 Thy people also shall be all righteous : they shall
 inherit the land for ever, the branch of my plant-
 ing, the work of my hands, that I may be glorified.
 AMEN and AMEN.

